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SADAT VEERS EGYPT TO RIGHT

Not for a long time have the majority of the Arab states been so determined to show the U.S. and the West generally how pro-Western they are as during the past fortnight, writes Atallah Mansour, the JCNS expert on Arab affairs.

The acceptance of King Hussein as a fully fledged member of the Arab leaders' "club" on the eve of his visit to Washington was one attempt to show President Nixon that the Arabs expect him to initiate a Middle East settlement that will meet their demands.

President Sadat, who seems to be the leader of the new approach, decided to strengthen it by purging the Egyptian press of leftist journalists and using his influence with the Palestinians to damp down their hostility towards King Hussein.

The moves against the left in Egypt were also necessary as a deterrent to students and young officers, who are far from conforming with the Cairo regime's policies.

Sadat chose the journalists for his first action because they seemed to be the only fairly distinctive group of dissidents. He appears to have been trying to signal to Washington and to domestic opposition circles that he is determined to go all the way, if necessary, to suppress the left and to please the United States.

The Egyptian president scored a reasonable success with the Palestinians also. Spokesmen for the Palestine Liberation Organization, who had earlier expressed strong opposition to the acceptance of Jordan into the Arab ranks "as long as King Hussein remains adamantly against our activities in Jordan," succumbed to the pressure put on them and calmed down. They agreed to await the outcome of a visit to Amman by an Arab joint committee until after Hussein's return from Washington.

The committee will "try and prepare for a reconciliation between the two sides." Even if King Hussein fails completely to make any impression on President Nixon, the Palestinians can no longer expect wholehearted Arab support against Jordan. Syria, their only Middle East ally, is in no position to offer the Palestinians much help.

For the past five years, Damascus has been excluded from those receiving funds from the rich Arab countries, but last week asked Saudi Arabia, Kuwait and Bahrein for $12.5 million a year, and this they have promised to provide.

However, the king and two sheikhs involved are certainly not interested in supporting an enemy of the Jordanian monarchy. Their generous support to Egypt since 1967 is probably one of the main reasons for Sadat's move to the right. Another is the failure of the Soviet Union to supply either the military means or the political pressure to help the Arabs to achieve a solution satisfactory to themselves.

Warning of new terrorist campaign

LONDON (JTA)-

An English radio ham picked up a new Arab terrorist warning against prominent Zionists in New York and London "in their shops, offices, homes and warehouses." Scotland Yard's special branch immediately issued a "be on your guard" alert to British Jews.

The warning of a new terror campaign follows threats broadcast by Radio Elghiza the official voice of the Paelstine Liberation Organization. Radio Elghiza is the station which last Sept. gave 10 days warning of the letter bomb campaign which led to the murder in London of the Israeli diplomat, Dr. Ami Shachori.

For this reason the new warning received urgent consideration from Home Office security experts. But Scotland Yard's special branch seems to be in possession of corroborative information coming from other sources, it was learned. Scotland Yard asked for the full text of the news broadcast which included this statement:

"The victorious freedom fighters are preparing to deliver such a campaign that the world will be galvanized into action. The Jewish aggressors and their supporters will be visited in their shops and offices, homes and warehouses. They will be driven out. Now is the time for the account to be settled." The terrorists also implied that the campaign would be launched by sympathizers already based in Europe.

on the wire

Ban on mixed marriages

NEW YORK-

A move is afoot within the New York Board of Rabbis to ban from membership any rabbi who performs mixed marriages. This is seen as a step directed against the Reform movement where it is estimated 20 per cent of the rabbis perform mixed marriages-and another 20 per cent allow extenuating circumstances e.g. if the bride is pregnant or where an elderly couple have no prospect of having children.

Many Reform rabbis have threatened resignation from the board, which is an umbrella organization representing Orthodox, Conservative and Reform rabbis.

Rijk denies Arab pressure

ROME-

Father Cornelius Rijk has denied that Arab pressures prompted his resignation as director of the Vatican office for Catholic-Jewish Relations. He explained that his resignation was voluntarily motivated after six years work and from a desire to continue to work at the level of education and information for Catholic-Jewish relations.

Doubt oil as political lever

JERUSALEM-

Israelis believe that Americans will not be over-impressed by reports, known to be inspired by Arab circles, suggesting that the oil-producing countries might cut shipments to the United States as a means of exerting pressure on Washington into a less pro-Israel stand.

America's dependence on the Middle East during the next 10 years will be greater than ever, it is acknowledged here, but such major suppliers as Saudi Arabia have already made it clear to the Arab Defence Council that they would not countenance the use of their oil as a political lever.

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Canadian Jewish news

Friday, February 16, 1973 — 14 Adar Tezaveh 5733 — 15¢

'New financing needed'

Wolfson urges sytem of priorities for Fund

TORONTO-

The Jewish community must adopt an effective system of priorities in determining the allocation of funds for ever-expanding local needs, according to Harry L. Wolfson, who retired this week from the presidency of the United Jewish Welfare Fund of Toronto.

Delivering his presidential report at the Welfare Fund's annual meeting at Beth Tzedec Synagogue, Wolfson said the United Jewish Appeal (which funds the UJWF) would have to raise $18,000,000 by 1977 if the Welfare Fund is to obtain enough to cover its projected needs of $4,300,000. The 1972 UJA campaign produced $8,000,000 and the Welfare Fund's share was about $2,250,000.

Wolfson maintained the community has the capacity to raise the extra funds required. The community is so affluent, he said, "that giving of the measure needed will not bring the slightest inconvenience to the living pattern of our contributors."

He dismissed the suggestion that Israel's share of the UJA campaign be reduced as "neither moral nor just... It would make a travesty of the concept of Klal Israel - all Jews are one people."

If, therefore, the availability of funds for local needs does not grow in proportion with the requirements, new needs cannot be met or the allocations already being made will have to be carefully re-examined, Wolfson said. "We have to confront the painful and difficult task of actual re-allocation of funds-an increase in one area may mean a decline in another area," he said.

With an expanding pie, he continued, new priorities can be added. With a stable pie, shifting of funds cannot be avoided. "And that is a much tougher task, for which the UJWF officers and executive must be prepared.

Wolfson said that as president he tried to establish a priority system "but they were only faltering steps because too few of our leadership were prepared to grapple with the distasteful but inevitable reality."

He acknowledged there are many difficulties in establishing priorities but he felt certain a workable system could be developed.

Wolfson said that, in addition to priorities, the community must seek new pockets of financing, whether from government or from special endowment programs. The Bequest and Endowment Fund of the UJWF is a start in this direction, he noted.

Further, the community must insist that those who receive services, including Jewish education, be asked wherever possible to pay the full cost of these services... "and to use the community contribution to assist those who cannot afford the full burden of cost."

The scope of problems faced by the Welfare Fund "are gigantic and require leadership, commitment and vision," he said, and also, "plain ordinary guts to do those things that this community requires in the perplexing days that lie ahead."

Harry Wolfson

Candi Lichtman

Summer journalism program

TORONTO-

The Canadian Jewish News is again inviting applications for its summer training program this year in which two university-aged students will be exposed to every aspect of newspaper production from reporting to typesetting, Managing Editor Sol I. Littman said this week.

Last year's apprentices, Candi Lichtman and Bram Cadsby, spent the summer reporting, writing headlines, proofreading and processing typeset copy.

Littman, who said he feels the apprentices will provide a valuable link between The CJN and the community, said they will be expected to put in a full 35-hour week from May through August during which time they will be paid expenses.

Letters of application should be addressed to The CJN at 22 Balliol St. Toronto.

Goren sets rules for Council

TEL AVIV-

Rabbis who do not accept halacha and shulchan aruch (code of religious law) in their entirety will be excluded from the World Rabbinical Council which Chief Rabbi Shlomo Goren plans to set up in Jerusalem to deal with halachic problems arising in Israel and the Diaspora.

Shmuel Lapin dies at 43

NEW YORK-

Shmuel Lapin, executive secretary of YIVO, The Institute for Jewish Research, died this week in New York at 43 following an illness of several months.

He served as national executive director of the Labor Zionist Movement of Canada from 1960 to 1966.

Lapin was born in New York and educated in that city, receiving a B.A. degree from City College and a M.A. degree from Columbia University. His thesis was in the field of modern Yiddish literature. He pursued graduate studies in Jewish History at Dropsie College in Philadelphia and was an alumnus of the Jewish Teachers' Seminary in New York.

During his residence in Canada, he served on various communal bodies, and was a member of the National Council of Canadian Jewish Congress. He is survived by his wife Dr. Chava Petrushka of Montreal, three sons and his mother.

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Kahane continues to defy Israel government

League's campaign to persuade Arabs to emigrate continues

By ROYSTON ALLEN
CJN Tel Aviv Correspondent

TEL AVIV-

Rabbi Meir Kahane of the militant Jewish Defence League intends to carry on with his campaign to persuade Arabs to leave Israel and the territories taken in 1967 despite his recent arraignment under Israel's sedition laws. (See On The Wire.)

Even while police were searching the JDL headquarters Rabbi Kahane gave orders for more letters to be sent.

The JDL took the names of the 700 Arabs from the Israeli telephone directory and sent them letters explaining the JDL stand. They also offered to meet the Arabs' "emigration expenses." According to Rabbi Kahane the league would also give every member of an Arab family who took up the offer $1,000. Forty Arabs "all living in pre-1967 Israel" sent in positive replies, he added.

"If these 40 heads of families can reply telling us they want to emigrate, when there is an atmosphere of tension and fear of reprisal, think how many families would come forward when the ball starts rolling."

"In order to save this country from a catastrophic civil war," he told newsmen, "it is imperative to persuade (the Arabs)... to leave the country.

"The JDL was the originator of this plan, we have sent out the letters, we will send out letters and we won't stop sending out letters."

Rabbi Kahane contended that in 15 to 20 years, unless something is done Israel will face a "minority of (Arab) nationalists led by young Jews, who sincerely feel that these are second class citizens." Then, he said, the trouble would start in earnest.

He upheld the legality of his actions by pointing out that Israeli leaders have made statements to the effect that Israel does not want the Arabs.

"What difference is there between what we have written to the Arabs and what the prime minister and every leading member of the government says. When Mrs. Meir gets up and says we don't want to annex the territories because we don't want too many Arabs, what does she think this does to the Arabs? What do the Israeli Arabs feel?

"We respect the Arab nationalists' feelings and we don't try-as others do-to make them Jews and accept something which is not theirs. We urge them therefore to emigrate from the Land of Israel."

Although the JDL does not have enough funds to provide for more than a dozen Arabs emigrating, Rabbi Kahane is sure the money would come from Israelis and from the Jewish communities abroad.

Since the Israeli police took his American passport from him he cannot go to the U.S. to raise funds for his "emigration project."

The Israeli justice ministry, through the attorney-general may yet decide to bring Kahane to trial for sedition since they charge he is causing unrest among the Arab population.

There is little love lost between the Israeli government and the JDL whose nationalistic stand is further right than that of Herut, the leading partner in the opposition Gahal bloc. Ezer Weizman, former chairman of the Herut executive, has often stated that, in his opinion, Golda Meir should come right out and annex strongly opposed by Premier Meir, Finance Minister Sapir and other leading members of the Labor party. They feel that the dangers are twofold: the Arab minority will eventually outstrip the Jews due to the high birthrate among the Arabs and that holding on to the territories, particulary the West Bank, is costing the Jewish state far too much money. Israel pours capital into building up the areas economically, and bringing new ideas and equipment into them. Also the cost of keeping troops there is very high.

The JDL wants to hold on to the areas and get rid of as many Arabs as possible by helping them to emigrate to the country of their choice.

If Rabbi Kahane fulfils his pledge to stand for election to the Israeli parliament this fall, then it will be possible to judge how much support he has among the Israelis.

A delegation from the Jewish Defence League went to the home of Emanuel Nagi Huri, a Christian Arab living in the West Galilee village of Fasuta, to discuss emigration from Israel. Huri (centre) and his friend Laviv Shla (right), expressed willingness to JDL Secretary Schneider to get financial aid to emigrate.

Kahane arrested

JERUSALEM-

Rabbi Meir Kahane was charged this week at Tel Aviv District Court with conspiring to smuggle arms abroad.

Later in the day three of Rabbi Kahane's followers were arrested in Jerusalem in connection with a blaze at a missionary centre on the Mount of Olives. The fire destroyed a stock of New Testaments.

WORLD NEWS

The family of Baruch Cohen, the Israel security agent shot in Madrid, mourn at his Haifa graveside. (IPPA)

There'll be no problem penetrating Arab intelligence networks: Yariv

(Last December, the managing editor of The Canadian Jewish News was privileged to obtain an exclusive interview with Aharon Yariv, the prime minister's special advisor on security matters and the co-ordinator of Israel's anti-terrorist campaign.)

By SOL I. LITTMAN

When two shots rang out on Madrid's Gran Via, striking Baruch Cohen, a member of Mossad, Israel's equivalent of the CIA, the world's press concluded that what had previously been a plausible suspicion was now an obvious fact.

Time magazine recalled Golda Meir's promise of revenge following the murder of 11 Israeli athletes in Munich by the Black September Movement and stated that it was "ominously evident that across Europe and the Middle East Israeli intelligence agents and Palestinian Arabs are fighting an ugly, deadly war of attrition."

The man who is the prime minister's special adviser of security and co-ordinator of Israel's campaign against terrorism is an affectionate father who races down the street with his son, catches him up in his arms and hugs him with delight.

Aharon Yariv, (Areleh to his friends and fellow generals) is a trim 51-year-old Sabra whose directness and warmth have made him a favorite of Golda Meir as well as those of his colleagues who depended on the information he assembled when he served as chief of army intelligence.

It was the Munich massacre which deeply shocked Israeli leadership and drastically altered their thinking on security problems.

"We were compelled to face the reality," Yariv stated, "that even with the most elaborate of precautions, so long as we remained on the defensive the Arabs held the initiative and every once in a while some Arab terrorist would get the drop on us.

"It became obvious that we would have to carry the war to the Arab terrorists. We would have to find a way to discourage Arab diplomats from co-operating with Black September forces, supplying them with money, cover, false papers and access to their diplomatic pouches.

"Every man who joins a terrorist band will have to know that he has little chance of returning to a hero's welcome. He will have to know that he has been identified, that he is being watched, that the local authorities are aware of his activities and that his rivals know where he is hiding."

Yariv emphasized that Israel would not engage in counter-terrorism. "We will not set off bombs in Arab market places or in Cairo movie houses. To do so would only victimize the innocent."

Israel's policy will be to identify the Arab agents and deal with them specifically. "Intelligence information is only a matter of priorities and the money to meet them," Yariv confided. "Now that we know what it is we need to know there will be no problem in penetrating the Arab networks."

Gen. Aharon Yariv (dark glasses), the prime minister's special adviser on security matters, listens to Golda Meir during a news conference in Tel Aviv. (IPPA)

The major problem, Yariv recognized, was that all civilized nations show extreme sensitivity to operations being conducted in their territory. Israel intends to respect these sensitivities.

Yariv rejected adamantly the suggestion that some volunteer group such as the Jewish Defence League be encouraged to deal with Arab agents in their country. "This is a professional task that must be handled in a scrupulously responsible manner," he insisted. "We do not accept the pretence of the Arab nation that they have no control over Black September and we will not engage in such pretences."

Israeli generals are unusual men. Zionist idealists, kibbutzniks, farmers, they joined the Haganah and served as non-commissioned officers in the British forces in World War II. Their decision to make the army their career was usually accidental and did not result from a taste for soldiering. Freed from the political confines of their "movements" but armed by its ideals they remained civilians in uniform.

Tough, intelligent and well-educated they remained highly flexible human beings. Yariv is conceded to be one of the best of them. With him in charge, there will be little sleep for the Black September.

Fund expenditures increase by $150,000

TORONTO—Expenditures of the United Jewish Welfare Fund of Toronto last year totalled $1,976,910, an increase of $168,711 over the previous year. This is shown in the UJWF's annual financial report covering a 12-month period ending June 30, 1972.

Allocations to local and national agencies totaled $1,621,779, an increase of $127,436 over the previous year. Programs administered directly by the Welfare Fund such as Co-ordinated Services to the Jewish Elderly, meals-on-wheeels, guidance and counselling, etc., cost $63,936. This was $8,028 less than the previous year, but treasurer Eric Exton pointed out this was due to the efforts of the UJWF in obtaining funds from outside sources such as government and private foundations. Administrative costs totaled $291,195, an increase of $49,203.

The report shows that the biggest expenditure, $1,048,443, was for Jewish education in Toronto. The supplementary financial aid program of the Jewish Family and Child Service cost $295,732.

Growth of the Bequest and Endowment Fund is noted in the report. Value of the fund is $183,527, which is a gain of $23,721 over the previous year. A footnote to this item states that the UJWF has received contributions from individuals to buy insurance policies on their lives, with the Welfare Fund as beneficiary. Total face value of the policies is $85,000.

The report adds that the Welfare Fund has been named beneficiary in a substantial number of wills. According to Benjamin Schneider, executive director of the UJWF, the potential income from wills is close to $5 million.

JVS get grants

Two special projects of the Jewish Vocational Service will be funded by federal government grants, it was announced this week by JVS associate director Bernard Berger.

An allocation of $7,000 has been made for Project Elder Craftsmen Unlimited, whose aim will be to find part-time employment for elderly men and women. Facilties of the Atlas Industrial Workshop, located behind Baycrest, will be utilized to expand job opportunities for the elderly. Atlaz was established by Co-ordinated Services to the Jewish Elderly, a division of the United Jewish Welfare Fund.

Project Job Search, which gets a $25,000 grant, will conduct a comprehensive business survey to find and create employment for the vocationally disadvantaged. This category takes in the physically handicapped, new immigrants with language problems and unskilled workers, Berger explained.

Both projects will be staffed by the JVS, Berger said. He added that "we intend to start immediately to implement action in these two vital areas." The grants are effective until May 31.

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Givens explains rupture with Trudeau; was disaffected with his personality

By S.E.GORDON
CJN Political Reporter

Newspaper cartoons framed on the walls of Phil Givens' Queen's Park office graphically explain why the former MP for York West now sits as a member of the provincial legislature.

The drawings caricature the rupture in relations between Givens and Prime Minister Pierre Trudeau, which culminated in the Liberal backbencher's resignation from Parliament in October, 1971. Givens subsequently ran in the Ontario provincial election, and was elected as MPP for York-Forest Hill.

In a recent interview with the CJN, Givens cited the Liberal Party conference at Harrison Hot Springs as the point of no return in his relations with the prime minister.

"Trudeau came up to me and picked an argument," he recalls.

The "blow-up" at least had the salutary effect of focusing national attention on the government's refusal to play a greater role in urban affairs.

"Trudeau turned around," Givens notes with satisfaction, "and did the very thing he said he wouldn't do - establish a ministry of urban affairs. Maybe I left too soon: the pressure of events has forced them to recognize the need to act."

The former mayor of Toronto was disaffected with the prime minister's personality, as much as with his policies. "I'm inclined to be more of an emotional politician," he explains, in contrast to Trudeau and the "cerebral" advisors with whom he surrounded himself. Trudeau was politically "inept" in his "insulting behavior" towards the Opposition, says Givens.

"If the Opposition MPs were 'nobodies' what does he think of his own MPs?" Givens was moved to wonder.

Most damaging of all, insists Givens, was Trudeau's attitude toward "the common guy on the street." There is nothing the ordinary voter "hates more than to feel that he is being held in contempt." The electorate's rebuff to Trudeau's Government in the last election did not surprise Givens.

"If it hadn't been for Mr.Stanfield, the Liberals would have had a debacle comparable to 1957."

The voters, believes Givens, rebelled against the style, not the policies, of the government. "In most cases, the public will go along with their leader if he knows what he's doing and appears to be fair and reasonable and equitable. They don't expect perfection."

The Ontario Conservatives, Givens admits, have learned how "to merit the confidence of the people." Their lengthy tenure in provincial office has also been due to "an enormous talent to rejuvenate themselves with new faces."

The Tory dynasty is unlikely to be toppled by the Ontario Liberals until they have been thoroughly reorganized. Givens envisages this as an 8 to 10 year task, and, at the age of 50, he's not anxious to take up the torch. Still, he does not completely rule out a bid for the Ontario Liberal leadership when Robert Nixon steps down.

Givens, an Orthodox Jew who spices his conversation with Yiddish interjections, seems more intent on devoting his energies to his position as president of the Canadian Zionist Federation. He believes that, in the short space of 25 years, Zionist groupings in the Diaspora have not been able to adjust themselves to the reality of the Jewish State they struggled for so long to establish.

The non-Jewish community, Givens observes with amusement, thinks the Zionists are "a monolithic, powerful group that gets anything it wants." But factionalism is rampant: "the Federation hasn't been able to 'put the thing together.' " Givens will be satisfied if he can "achieve a modest degree of unity within the Zionist family, and outside with other large Jewish organizations."

Although Givens has found a marked absence of anti-Semitism in the political arenas he has entered, doubts persist in his mind regarding the security of Jews in a predominantly Gentile society.

"All of this freedom we enjoy is based on a consensus of the moment of freethinking people in a free society. But what if there were a terrible economic crisis or a war?"

Canadian Zionist Federation President Phil Givens says he'll be satisfied if he can achieve a modest degree of unity within the Zionist family and with other bodies.

Givens suggests that "the reason Jews drive so hard in our free-enterprise economy is because they feel insecure."

Even in North America, Jews have "a conscious or a subconscious apprehension: 'Can it happen again here?' " This nagging insecurity afflicts "the very people who have made it big." It pervades the writings of modern Jewish authors such as Mordecai Richler and Philip Roth, says Givens. They may lampoon Jewish idiosyncracies, but "it's a form of spitting in their own face. They're laughing and crying at the same time."

Ontario UIA campaign moves into top gear with familiar faces

TORONTO-

Many of the Ontario United Israel Appeal's 25 communities across the province are getting their 1973 campaigns underway with the help of a great many faces-more than a few of them familiar.

One such face belongs to Murray Fish of St. Catharines. Interestingly enough he was a co-chairman of the campaign there in 1948 and is now once again in this anniversary year. Fish will be working with Carl Ritchie who was unanimously nominated recently to head the St. Catharines campaign.

Ruth Joseph and Charlotte Levine will return as co-chairmen of the Kitchener women's division which was successful last year, and Leo Wolynetz, active in years past, will act as chairman of the overall campaign.

Dr. Paul Max, who last year was a co-chairman of the London campaign, will this year be chairman when the campaign begins at the end of March after the UIA's study mission to Israel in which he will be a participate.

Melvin Cohen of Sarnia will head the campaign there again this year.

UIA Executive Director Yehuda Nov said last week he was pleased that this year more functions would be hosted in the homes of chairmen and key workers in the different communities.

Two well known workers for the UIA, Rabbi Bernard Baskin of Hamilton and Simcha Genossar of Toronto, recently attended a luncheon seminar of the Windsor women's division.

Rabbi Baskin spoke on **The Jewish Community: The Next 25 Years** and Genossar spoke on **Israel: The Next 25 Years.**

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Overflow crowd hears Branover

By ESTHER MEHR
TORONTO-

A capacity audience that overflowed the hall at Shaarei Tefillah Synagogue last week, heard first hand what it means to be a Jew in the Soviet Union.

World-renowned physicist Dr. Herman Branover, who emigrated to Israel with his wife and son in October, 1972, gave a moving account in Yiddish and English of the harassment he was subjected to for a year after he had applied for an exit visa. It followed the familiar pattern other Russian Jews had experienced-unemployment, threats, and false arrest.

A native of Riga, the 41-year-old professor who specializes in hydrodynamics, said that life for Jews in the Soviet Union is comfortable for those who do not wish to live as Jews or acknowledge any part of their heritage. As a revered and respected member of the scientific community, Branover had acquired all the material benefits that went with his position.

"No matter how assimilated you are in Russia, no matter how secular your family background, it is impossible not to know you are a Jew," Dr. Branover stated. "It is stamped on your passport and in some cases, being a Jew excludes you from admission to the better universities."

Despite his success, Branover felt a spiritual yearning for something more in his life. "I was very far from Judaism and Jewish feeling," he said. "I had many basic questions about Jewish history and literature and tried to find as many books as I possibly could on anything pertaining to Judaism. I became a Jew in the theoretical sense."

Dr. Herman Branover

Branover became immersed in Torah and came to realize that Jewish religion could not be separated from his daily life. He felt there was no paradox between his career as a scientist and his adherence to Jewish law.

While unemployed, Branover organized a group of 40 Jewish intellectuals who like himself knew nothing of Judaism. Through him they learned basic Jewish history and law.

After a few months, some became religious observant Jews. With the help of his friends, his own savings and financial aid from North American Jews, Dr. Branover was able to raise the $40,000 the Soviet government had demanded for his family's emigration to Israel.

On April 24, 1972 for the first time in history, Dr. Branover received rabbinical ordination by telephone from Rabbi Isser Unterman, the then chief rabbi of Israel. On May 2, he also received ordination from Great Britain's Chief Rabbi Immanuel Jakobovitz.

Dr. Branover sees the exodus of Russian Jews as a modern-day miracle. "I say that with all responsibility as a Jew and a scientist. How else can we explain why the Soviet government has allowed a relatively large number of Jews to leave?"

As for the future, Branover said there was no future for Jews in Russia if they wanted to remain Jews.

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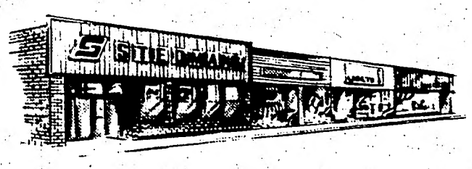

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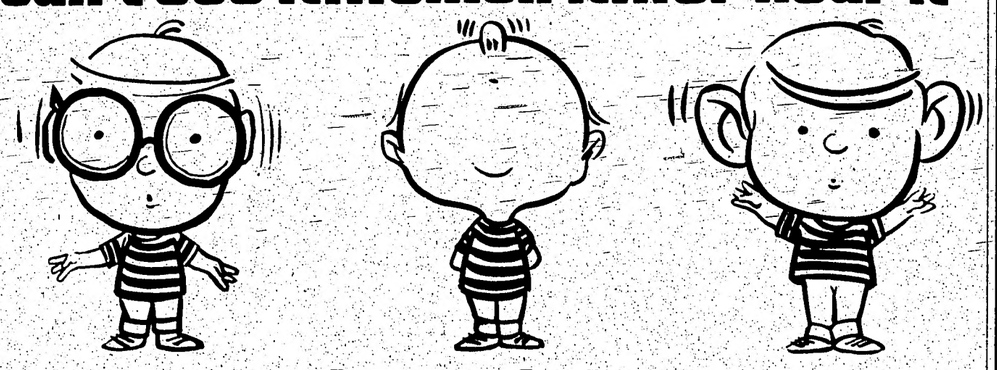

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Israel needs all possible aid to overcome grave inequalities

Entrenched poverty spills over from one generation to another, perpetuating a cycle of economic alienation and social isolation. Thus we have in our western world several generations of families that have never known economic independence. They are the cripples of our society and they pass on to their children the heritage of underprivileged life, and so the cycle continues its bleak course.

The vast problem of poverty, to which a special Canadian Senate committee addressed itself for two years in the most exhaustive study ever given the subject, is occupying the attention of social scientists in Israel. In Canada, the Senate committee chaired by Senator David Croll, brought in a report which urged the adoption of a guaranteed annual income to replace the hodge podge of welfare benefits which long ago ceased to do the job they were meant to do.

But Israel's wealth is in her people, not in her treasury, and a guaranteed annual income is out of the question for a nation burdened with an immense war budget and the increasingly heavy cost of absorbing many thousands of Soviet Jews. Today, the lack of housing is creating internal strains for which no immediate relief is in sight. Israelis complain that the government is doing more for Soviet immigrants than it is doing for them; that young Israelis starting married life are unable to find decent accommodation. There are more than 50,000 Israeli families living in sub-standard or slum housing. Most of the 95,000 families receiving welfare support are of Oriental origin, and these are the slum dwellers.

The state is grappling with the problem and some progress is being made, but the gap between the "haves" and the "have-nots" is widening.

Israel has created a modern state out of a land that has few natural resources. The dedication and initiative of her people have combined to give birth to spectacular accomplishments in the building of a modern nation.

That there are serious obstacles strewing the path of progressive development is not denied. Inflation has not spared Israel, taxation is high and living standards have been impaired. Israel set an example to the world by opening wide its doors to all Jews without exception, and it is paying a penalty for this act of decency.

For the Diaspora communities the lesson to be learned is plain. We must step up our support of Israel, generous though that support already is. We are not citizens of Israel, but we are members of the world Jewish community who share with Israelis the same Zionist aspirations. Making aliyah is not all that Zionism stands for. The majority of Canadian Jews will always choose to remain in Canada, but that does not mean that they are not vitally concerned with what is happening in the land redeemed from the desert. They have demonstrated the extent of their involvement countless times, and today, more than ever before, they are being called upon to increase their support so that one day a larger measure of social and economic justice will be accorded our brethren.

Wrangling over form of prayer has no place in public forum

The current unpleasantness in North York regarding the form of prayer to be used in the council's opening ceremonies would be ludicrous if it were not tinged with such dire possibilities for inter-religious hostility.

This is not the first time in North York's history that the usual politeness and decency that prevails between religious groups has been tested by an unfortunate phrase or gesture. In the 1950's the Jewish community's cautious challenge to the religion courses prescribed by the Ontario government evoked some bitter comments from one of the school board members who suggested that Jews had no right to impose their sensitivities on a Christian country.

North York has changed dramatically since the Second World War. Once largely farmland populated by a scattering of Anglo-Saxons, it has become one of the most densely settled areas in Ontario. It now contains the bulk of Metropolitan Toronto's Jewish population as well as large enclaves of Italians, Portugese and other recent immigrants.

As the community grew and changed, so did its power base. The old court house gang that used to control municipal affairs gradually gave way to representatives of the new groups and shared elective office with them.

The election, this year, of the flamboyant Mel Lastman as mayor of North York probably marks a significant turning point in the makeup of the council. It signals a transition from the traditional Anglo-Saxon Protestant forces to a broader, more diversified base.

The suggestion that prayer, silent or otherwise, has no place in the opening ceremonies of a council will probably disturb a number of people, but it is doubtful that a peremptory invocation will succeed in making the council either more wise or more just.

Although Jews obviously believe in both the necessity and efficacy of prayer, they tend to feel that each man should employ the language of his faith in his own house of worship or in the bosom of his own family rather than in the windy corridors of city hall.

Guest Editorial

Deplores interference with UJA

Fund-raising for worthy causes is an integral part of Jewish community life. But of all the campaigns conducted in Toronto, only the United Jewish Appeal-Israel Special Fund embraces such a wide-ranging program of life-saving, relief and rehabilitation, as well as provide for vital local needs.

The UJA-ISF campaign is the primary campaign in the hearts and minds of the Jews of Toronto and must continue so. For this reason, no other campaign should be allowed to detract in any way from the United Jewish Appeal.

It is regrettable, therefore, that other campaigns are, in fact being conducted in "UJA time"-between January and May-and they siphon off the energies, efforts and dollars from the UJA.

This situation must be corrected.

The Jewish Agency in Jerusalem has enunciated the principle of the primacy of the UJA in campaigning. And the United Jewish Welfare Fund has established this principle at the local level.

It is unfair, therefore, to the thousands of dedicated campaign workers to have their efforts thwarted by those who may be campaigning for other causes. The UJA-ISF campaign is so important to Jewish life and must raise so much money that only through a singleminded unity of purpose of all involved can it hope to succeed. Every dollar deducted from a UJA gift for "another" campaign-and UJA campaigners face this all too frequently-is a serious blow to Israel and to our own local needs.

The Jewish community has every right to expect maximum support and co-operation in ensuring that the UJA-ISF goal of $10,450,000 is achieved.

This is a very minimum goal.

On the home front, the United Jewish Welfare Fund, a partner in the campaign, has budgeted $2,450,000 to support the Jewish educational system, the various programs for the youth and elderly and for financial assistance to those living in poverty or near poverty.

When it comes to Israel, the other partner in the campaign, the target must be arbitrary because the needs are so staggering. So the Israel portion of the campaign goal has been set at a modest $8 million.

The campaign leaders feel that the favorable Canadian income tax laws and the generally healthy economic climate are conducive to generous contributions and the goal of $10,450,000 is therefore logical and attainable.

But maximum effort will be necessary to raise this amount and there is absolutely no room for any other fund-raising activity at this time. No matter how worthy the other campaigns may be-and we know most of them are-they must not interfere with the UJA-ISF campaign.

By PHIL GRANOVSKY

Mr. Granovsky was just elected president of the United Jewish Welfare Fund of Toronto.

Shoppers in Haifa prepare themselves for a long wait, if necessary, to get their eggs. Typically, Israelis disregard courtesy while waiting to get into the store.

That famous egg shortage: was media responsible?

By ARTHUR GARMAISE
CJN Economic Correspondent
JERUSALEM-

People are wondering how Israel, which was an egg-exporting country, can suddenly be facing the egg shortage it experienced in December and early January. If one word had to be found for it, it would be "over-reaction."

The government, facing a swelling inventory of eggs in storage, turned on the producers and told them to cut back. Tnuva, the giant agricultural marketing firm, estimates that there were 50-60 million eggs in the cooler; a private distributor puts the estimate at double that figure. What is certain is that there was an unloading of an embarrassingly large surplus; institutions were getting eggs for a penny apiece; soldiers were fed eggs until it was coming out of their ears. To export the eggs meant to take an even bigger loss; world market prices were low and shipping costs high. The government program called for 1,026 million eggs for the year ending April 1, 1973 and not an egg more.

The producers were slow to react and fines started to be imposed: 50 per cent deduction for each surplus egg. Overall profits plummeted as a result and the reaction sought for was achieved. A million and a quarter pullets disappeared from the Israeli coops into Israeli soups and the egg-laying population was held at the lower level desired.

A combination of man and nature tipped the balance. A cold wave affected the remaining hens and their output dropped. A shortage was felt in the outlying areas. Israel television played up the news and came out with a gloomy forecast of the impending crisis. The newspapers took up the chant and anxious mothers panicked. Lines formed outside of supermarkets in Tel Aviv (where there was never any shortage whatever) at opening time, shopping bags ready for all the eggs that could be found on the shelves. The hoarding process cleared the shelves within an hour of opening. The same thing happened in Jerusalem and all over central Israel. With such a market, why should distributors incur the extra cost of shipping to the outlying regions? So the shortage that was forecast actually occurred.

Tnuva maintains that it honored its commitments and kept on shipping to the far parts of the country. But it accounts for only 52 per cent of the egg marketing in Israel. The other 48 per cent jostled with each other, swiping markets and customers from one another in central Israel. Some hoarded, themselves, waiting for price rises to take place.

Unofficial advance figures for December put the total distributed at 64.5 million. November's figure was 78.4 million. So there were approximately four eggs in December for every five in November. Not that critical, really, and most of the country didn't feel the shortage at all. But among other lessons to be learned, including that of planning for a moderate surplus, is that of the power of the communications media and their ability to heighten anxiety to a breaking point.

Japan airline masks Arab boycott role

NEW YORK-
Japan Air Lines has adopted a public relations program to mask its continuing participation in the Arab economic boycott of Israel, the Anti-Defamation League of B'nai B'rith has charged.

Japan Air Lines has consistently refused to establish mutual landing rights with the Israeli airline, El Al.

According to the League, JAL is now trying to neutralize adverse publicity it received from protest demonstrations by ADL, B'nai B'rith, the Jewish War Veterans and other Jewish organizations at the airline's offices in cities throughout the United States.

Lawrence Peirez, chairman of ADL's national civil rights committee, gave the following examples:

-The announcement by a Japanese embassy official in Tel Aviv of a "cultural expansion program" in Israel.

-The announcement that a JAL "information office" will open "soon" in Tel Aviv.

-Attempts by Japanese officials in Israel, thus far in vain, to hire public relations firms to project a positive image of Japanese trade relationships with Israel.

-Attempts by JAL to place travel ads in B'nai B'rith's **National Jewish Monthly** and other Anglo-Jewish publications.

Coupled with these actions, Peirez said, was a false announcement by the Japanese embassy that Japan and Israel are conducting talks on mutual airline landing rights. In denying the Japanese statement, Israel said its most recent request to Japan for mutual landing rights early in 1972 has still not been answered.

Peirez and Arnold Forster, general counsel of the League, declared that the Japanese embassy seems to be "parroting JAL's stalling tactics and doubletalk." They said that "meetings and exchanges of correspondence with the airline to secure mutual landing rights have been going on for more than five years and have been totally unproductive."

According to the League official, the recent Japanese announcements "belong to a long chain of efforts to counteract bad publicity."

He went on to say that in the past, "whenever officials of Japanese companies acquiescing to the Arab boycott anticipated American outrage, they suddenly sent study and goodwill missions to Israel." He said the new announcements are part of that pattern.

Peirez noted that JAL attempted to soothe Americans last September by sending a market survey mission to Israel and promising to open an office there.

"When concerned Americans calmed down," Peirez said, "JAL's show of interest disappeared. In view of the recent misinformation given by the Japanese embassy official in Israel, we can only again question JAL's good faith."

Forster noted that in the spring of 1970, two top JAL officials assured ADL in a Tokyo meeting that Japan Air Lines "would be happy to entertain propositions by El Al." In November, 1970, JAL advised the Israeli embassy in Tokyo that negotiations on landing rights would begin in May, 1971. The promised negotiations were never held, however, despite numerous efforts on the part of the Israelis.

Japan is one of 76 countries, including the United States and Israel, that are members of GATT (General Agreement on Tariffs and Trade). Peirez said JAL's "submission to the Arab boycott is not only immoral, but in violation of GATT regulations."

ask the rabbi

Rite designed to disgrace brother-in-law

1. What is chalitsa and its purpose? Must a special shoe be provided for the ceremony?

Response

The best answer is to quote the relevant verses in Deuteronomy 25, 5-1- in which the law of chalitsa (the word means "drawing off" the shoe) is stated: "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not be married abroad unto one not of his kin; her husband's brother shall go into her, and take her to him to wife, and perform the duty of a husband's brother unto her. And it shall be, that the first born that she beareth shall succeed in the name of his brother that is dead, that his name be not blotted out of Israel.

"And if the man like not to take his brother's wife, then his brother's wife shall go up to the gate unto the elders, and say: "My husband's brother refuseth to raise up onto his brother a name in Israel; he will not perform the duty of a husband's brother unto me.' Then the elders of his city shall call him, and speak unto him; and if he stand, and say: 'I like not to take her'; then shall his brother's wife draw nigh unto him in the presence of the elders and loose his shoe from off his foot, and spit in his face; and she shall answer and say: 'So shall it be done unto the man that doth not build up his brother's house." And his name shall be called in Israel. The house of him that had his shoe loosed."

Thus the rite was designed to disgrace the brother-in-law who refuses to carry out his duty. However, according to the rabbis, and this is the Orthodox practice even today, the law applies even where the brother-in-law cannot carry out his duty, i.e. where he is already married. The Talmud had detailed regulations about the kind of shoe to be used. Consequently, a special shoe meeting these requirements is kept in the Beth Din.

'Woe unto Jews that allow Christian to advise them'

Dear Editor:

With all due respect to his personal sincerity, I protest the audacity of Rev. P.F. Gilbert interfering in, and expressing an opinion on, a strictly internal Jewish matter (**CJN**, Feb. 2). A Christian minister that dares criticize a rabbi for telling Jews that they must not participate in dialogue, ipso facto, offers the best argument against dialogue.

Woe unto the Jews and the Judaism that allow a Christian to advise them what they should do and practise.

Rev. Gilbert is right in saying that Christians need to learn something to rid them of their prejudices and to regard Jews as respectable human beings. But that is an internal Christian problem. It is Christian teaching that states that 'none shall come unto the Father except through (Jesus),' and 'compel (non-Christians) to come unto (Jesus).' But to change this attitude of regarding Jews as inferior and damned individuals they need a dialogue with their consciences, with basic human decency and morality, and not with Jews.

We Jews have never claimed a monopoly on salvation. Our Torah teaches that all men are created in the image of God and merit salvation by living up to their moral obligations. We have no need for, nor see any benefit in, dialogue. Christians that want to learn more about Judaism have many books available, are welcome to visit our synagogues and perhaps attend classes on Judaism. I question, though, whether this will serve anything better beyond satisfying curiosity. To understand an opposing view obviously does not, and must not, mean that it must be respected as well. The differences between Judaism and Christianity are categorical and irreconcilable. Our theologies are mutually exclusive.

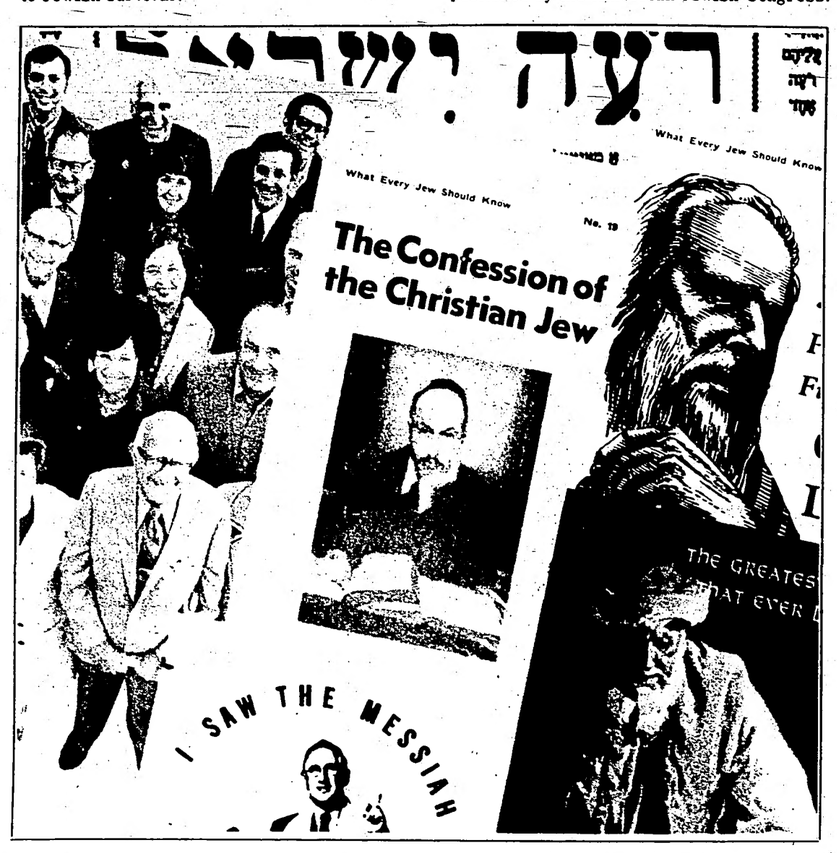
Dialogue is a polite expression either for missionizing or for reducing personal religion to meaninglessness. Historical Judaism rejects and denounces both.

Rabbi Dr. J. Immanuel Schochet
Downsview

U.S. rabbis clash over conversion campaign

Sharply different replies are given by three leading Jewish organizational spokesmen in the Feb. 9 issue of **Congress Bi-Weekly**, published by the American Jewish Congress.

NEW YORK-
Does the year-long Christian evangelical campaign known as "Key '73" pose a threat to Jewish survival?



Rabbi Henry Siegman, executive vice-president of the Synagogue Council of America, charges that Jewish reaction to Key '73 is "accusatory and hostile," and has "bordered on the hysterical."

Rabbi Solomon S. Bernards, director of the department of inter-religious co-operation of the Anti-Defamation League of B'nai B'rith challenges Rabbi Siegman's view as "irresponsible," asserting that "the matter of Christian evangelism (is) fraught with serious implications for Jewish-Christian relations."

Rabbi Marc Tanenbaum, director of inter-religious affairs for the American Jewish Committee, assails Rabbi Siegman's position as "potentially divisive and damaging" to the Jewish community.

Key '73 is a nationwide drive scheduled to run through 1973 and involving some 130 church groups, including mainline Protestants, Evangelicals, Pentecostals and a number of Roman Catholic dioceses. The campaign's theme is "Calling Our Continent to Christ in '73." Its stated purpose is "to share with every person in North America more fully and more forcefully the claims and message of the Gospel of Jesus Christ, to confront people with the Gospel of Jesus Christ by proclamation and demonstration, by witness and ministry, by word and deed."

Opening the exchange, Rabbi Siegman writes:

"I do not for a moment believe that any significant number of Jews will be won over to Christianity by Key '73. Those few who will convert will do so because of our own failures, because we have allowed Jewish life to become so secularized, so emptied of transcendent meaning, that some of our children will turn to Christianity and to other faiths in order to fill a terrible spiritual void."

In Rabbi Siegman's opinion, "the threat to Jewish survival in modern society comes not from Key '73 or related evangelical efforts. It comes instead from religious indifference, from the allurements of a secular and unreligious society."

In his reply, Rabbi Bernards rejects the Siegman view, urging that Christian evangelism be taken "seriously" and insisting that widespread Jewish concern-far from being "contrived"-requires "guidance, insight and leadership."

A major danger of the Jesus Movement, Rabbi Bernards holds, is that it makes no formal demands upon the prospect, no formal request to affirm a Christian creed, no formal affiliation with a church or church organization.

This approach uses "the persuasion of deception and fraud, of a new terminology of smooth, honeyed words, of a relaxation of the requirements of formal conversion, of the assurance that one can be both a Christian and a Jew at the same time," Rabbi Bernards warns.

Such groups, he continues, say that Jewish converts can "retain interest in the synagogue, in Jewish rites and ritual objects, in the cause of Israel, Soviet Jewry, etc.; no confession of Christian faith, no baptism is for the moment required-all one need do is become a 'completed Jew' and accept Jesus.

"The cruel deception in this strategy is the claim that one can be a Jew and a Christian at one and the same time, as if to assume that Jewishness is mere ethnicity, mere family-togetherness and is not indissolubly linked with Judaism and the Jewish religion."

Rabbi Bernards concludes that the evangelistic campaign which is Key '73 would "undermine Jewish-Christian relationships on the basis of mutual respect and trust." He writes: "No dialogue of lasting or fruitful worth can be sustained when one partner to the discussion is committed to the spiritual obliteration of the other."

Rabbi Tanenbaum writes: "For 1,900 years the Christian community has had 'a Christian understanding of Judaism,' and for the most part it was negative and hostile." Only within the past 30 years have a growing number of Christians begun to appreciate Judaism as "a permanent, living faith community," Rabbi Tanenbaum argues. One result has been a gradual lessening of Christian proselytization activities, he notes, adding:

"The evangelical Christian community associated with Key '73 is the last major Christian population that we are seeking to confront with the need to bring its 'Christian understanding' of Judaism' into conformity with the dynamic realities of the Jewish religious and Jewish communal life, as the Roman Catholics and liberal Protestants are well on their way toward doing."

Uncle Eliezer scolds affluent shnorers

By J.B. SALSBERG

At this time of year my uncle Eliezer, who is usually a mild and inoffensive man, becomes an embittered prosecutor of people in our midst and demands the severest of punishment for them.

To see him in this strange role is quite upsetting; he seems entirely out of character. Yet there he is, the pleasant "average Jew" as he likes to call himself — suddenly transformed into a veritable pagan god of vengeance.

But that's only part of the disturbance. What makes it even more unpleasant for me is to resist uncle Eliezer's ill-concealed efforts to lure me on his warpath. He thinks that punishment is necessary but he wants me to administer the punishment; that I become a sort of executioner for him.

I resist, of course, but he presses relentlessly. "What's the matter," he asks slyly, "you're afraid of them?" This is his trump card and I defend myself by assuring him that it's not a matter of fear but one of ethics. "Ethics shmetics," he says impatiently, "they deserve it and you should name them all."

Why at this time of year? And what makes good, old uncle Eliezer so wrathful? It's the annual United Jewish Appeal that changes him so. To be more specific, it is not the UJA campaign as such that upsets him; on the contrary, he is all for it but it's the large number of people who evade their responsibilities towards this appeal that causes his blood pressure to rise.

I reasoned with my uncle that, after all, Canadian Jews do raise very impressive sums annually for Israel, for other overseas needs and for our local communal needs. I pointed out also that by and large our people are warm and responsible; that most people do give, that some give liberally while still others give most generously. But that sort of reasoning didn't sit well with my aroused uncle Eliezer.

"I know as well as anyone," he replied, "that the majority does give but the minority that doesn't is too large," he said with anger and continued to bombard me with shocking details of his indictment. It all boils down to this:

A moral climate should be created to make every man, woman and child feel the moral obligation of having a share in the total effort. "A dollar from a high school student and $5 from a wage earner," the uncle argued, "is as precious and honorable a participation as is the larger sum from a well-to-do member of the community." This climate, he feels, does not yet exist.

But his real criticism is directed against those who are financially able but who shirk their duties. Uncle Eliezer produced a sheet of names of people we both know and he thought that I should name them in this column. These, he insisted, are names of people who even figure as officers of organizations, who cry out loudest when UJA doesn't provide enough for their pet projects or institutions.

"Here," he fired away at me, "are rip-off artists who disappear into the woodwork when the campaign is on and who give nothing. Here," he pointed to other names, "are real affluent shnorers who only give a pittance. And here are smarkatches who make pledges in public and then fail to redeem them or who seek "settlements" at a fraction of their original pledges."

I confess that uncle Eliezer did upset me. His facts and figures were, unfortunately, correct, but how could I agree to his demand to publicize the names of such people? I referred him to UJA leaders for an explanation why they discontinued publishing the annual "Honor Roll" that listed all contributors, the amounts pledged, as well as the amounts of the "unpaid pledges." But I insisted that it would be unethical to shame people in public and I reminded my uncle of the ancient Jewish admonition that he who shames his fellow man in public may lose his portion in the hereafter...

My uncle was only partially appeased when I assured him that I will write about the evil in general terms but will not name names. Well, uncle Eliezer, I did it! But will it help?

Military service combined with Torah in new style yeshivot

By MOSHE RON
CJN Israel Correspondent

TEL AVIV-
At a time when the large yeshivot in the country are pre-occupied with political discussion on the case of the Mamzerim, dozens of religious youngsters from the B'nai Akiva movement have carried out pioneering work by founding a yeshiva on the Golan Heights, which is a combination of Torah and military service - studying the law and guarding the border with Syria.

Without publicity, the youngsters have settled on the Heights, in spite of very cold weather, calling their yeshiva "Yeshivat-Hesder" (Agreement Yeshiva), since it is based on a special agreement with the army, allowing the youngsters to combine their military service with study of the Torah.

This is the fourth of this new type of yeshiva. One is in the Negev, (Kerew Bejawne), one in the Old City of Jerusalem (Yeshivat Hakotel) and one in the mountains of Hebron (Yeshivat Kfar Etzion). There are plans to establish similar yeshivot in Sinai and at Sharm-E-Sheikh.

It is not easy to establish such yeshivot in the occupied territories. The Yeshivat Hakotel was founded in a casual way. One day, some yeshiva scholars and their teacher began to study Torah and Talmud at the Wailing Wall. They studied during the day, and at night slept in one of the ruins of the vicinity. After a few weeks, they were given a place to study in one of the old houses. They settled down there, furnished the house and built a fine yeshiva.

The Kfar Etzion Yeshiva also, was only acknowledged by the authorities after the scholars started studying in the old barracks, previously the quarters of the Arab Legion. Today this yeshiva is prospering and has turned into one of the best yeshivot in the country, with hundreds of scholars.

Today, there are already 600 students studying at the military yeshivot. Some of these former students, have been appointed as rabbis, heads of yeshivot and religious teachers.

These military yeshivot have created a revolution in the yeshiva world in Israel, as well as in the Diaspora. One can meet these yeshiva-soldiers, studying the Talmud late at night, and guarding the fields and military positions on the borders during the day. They are a synthesis of the sword and the book. Some of them have served in the Six Day War, as parachutists, and took part in the liberation of the Old City and the Wailing Wall.

Russian dental practitioners threaten hunger strike in Israel

By NECHEMIA MEYERS
CJN Israel Correspondent

HAIFA —
Fifty dental practitioners, all recent immigrants from the Soviet Union, are up in arms at the health ministry's refusal to allow them to practice dentistry in Israel. They are now demonstrating at a Haifa absorption centre; if their demands are not met, they threaten to march to Jerusalem and to hold a hunger strike in the Holy City.

It is ironic that men and women who fought the Soviet authorities so long for the right to emigrate to Israel are now fighting the Israeli authorities for the right to earn a living in their chosen profession. Demonstrator Gregori Zimmerman, 50, cannot, understand why, after successfully practising dentistry for 25 years in the USSR, he is denied a licence in Israel. "Do they really expect me to learn a new profession at my age?" he asks bitterly.

The ministry of health is not demanding that Zimmerman learn a new profession, but it does demand that he take a special one-year, government-financed course at a local university, and pass local tests. This is because Gregori and the others are products of a three-year course which, by Israeli and Western standards, makes them dental technicians rather than dentists. (Graduates of six-year Soviet courses are recognized here as dental surgeons.)

A similar retraining problem is faced by "feldshers" - physicians' assistants - who in Russia handle most routine medical problems under the loose supervision of qualified doctors. Allowing them to do the same here, the health ministry argues, would result in a drastic lowering of standards.

Soviet doctors receive licences to practice in Israel without undue difficulties. But before they can begin to work, they must learn Hebrew, and, almost as important, English (Israeli doctors usually rely on medical literature from the U.S. and Britain). Finally, of course, immigrant medicos must find a job.

So far, this has not proven too much of a problem, but next year, or the year after, it probably will. Nearly 600 Soviet doctors arrived in 1971; hundreds more came in 1972. And, as Labour Minister Yosef Almogi recently put it, "they came without their patients".

Barring unforeseen developments, there soon won't be enough patients for immigrant doctors, particularly since some patients must also be reserved for the graduates of Israel's four medical schools and for the large number of young Israelis studying medicine abroad (1,200 in Italy alone). This will force certain Russian M.Ds. to switch fields, as did so many of the immigrant "Herr Doktors" from Germany in the '30s.

U.S. dean to discuss Christian dialogue

Dr. Avraham Holtz, dean of Academic Development and professor of Hebrew Literature at the Jewish Theological Seminary in New York, will discuss Jewish literary responses to Christian dialogue, in a public lecture sponsored by the Board of Jewish Education on Sunday, Feb. 18, 1973 at 8:00 p.m., in the auditorium of the Jewish Public Library, 22 Glen Park Avenue. Professor Holtz will lecture in English.

His articles have appeared in **Harvard Theological Review, Literature East and West, Judaism, Conservative Judaism,** and **Midstream**, and in Hebrew in **Hadaor, Moznayim, Ha-Sifrut** and other scholarly and literary periodicals in the United States and Israel.

Rabbi Irwin E. Witty, executive director, Board of Jewish Education, in announcing Dr. Holtz's lecture, pointed out that the program was being planned for teachers and interested laymen in light of the recent challenge being posed to Jewish youth by missionary activities among teenagers.

Dr. Holtz will be exploring historical precedents from which insight can be gained for an understanding of how Jews should respond to Christian missionary overtures.

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Application for a HOMEOWNER'S tax credit may be made personally or by someone authorized by you, in writing, at City Hall, Main Floor, Monday through Friday, 10 a.m. to 4 p.m., during the month of February.

As a convenience for those persons who may have difficulty travelling to the City Hall, the following locations will be receiving applications at the dates and times indicated. These locations will accept applications from all Wards of the City of Toronto:

EAST	
Woodgreen Community Centre, 835 Queen Street East.	10 a.m. to 4 p.m. Saturday, February 17
Norway Public School, 354 Kingston Road.	10 a.m. to 4 p.m. Saturday, February 24
WEST	
Parkdale Public Health Office, 1115 Queen Street West.	10 a.m. to 4 p.m. Saturday, February 17
Runnymede Theatre, 2225 Bloor Street West.	10 a.m. to 4 p.m. Saturday, February 24
NORTH	
Toronto Transit Commission Office, 1900 Yonge Street.	10 a.m. to 4 p.m. Saturday, February 17
North Toronto Public Health Office, 641 Eglinton Avenue West.	10 a.m. to 4 p.m. Saturday, February 24

G.T. Batchelor,
City Clerk.

Information call: 367-7036

Organizations and People

what's new . . . by Miriam Herman

ADULT STUDY SERIES

Of interest to the Toronto community is the Institute of Jewish Studies for Adults sponsored by Beth Jacob, B'nai Torah and Clanton Park Congregations. The series, which began Feb. 14, runs on successive Wednesdays through to March 21. The two main courses **Critical Periods in the Religious History of the Jewish People** and **Principles of the Jewish Faith** are given each week at 8:15 p.m. followed by forum lectures on various topics covering Jewish attitudes towards contemporary problems. The up-coming forum on Feb. 21 is about **Jewish Youth in Search of Meaning: The World of Hippies, Yippies and Drugs.** All sessions are being held at Eitz Chaim Schools' Willowdale branch on Patricia Ave.

PROJECT ELDER CRAFTSMAN

A new pilot project is being sponsored by Toronto's Jewish Vocational Service. It aims to help older people eager to continue working find suitable employment. The program will focus on developing an inventory of skills, canvassing local businessmen to locate temporary or part-time employment and establishing a specialized job referral service. Businessmen looking for help and older people looking for employment are urged to call Selma Eisen at JVS.

JEWISH MUSIC VARIETY SHOW

In celebration of Jewish Music Month, the Labor Zionist Alliance is holding a matinee variety show of new talent and new Jewish music on Sunday, Feb. 18, at 2:30 p.m. The program, under the direction of composer-conductor Bill Berle, takes place in the Eitz Chaim auditorium, Viewmount Ave. The public is invited.

CONSUMING PROBLEMS

An open forum dealing with consumer problems is planned by Toronto's Pioneer Women for Wednesday, Feb. 21, at the Consumers' Gas Auditorium, Toronto St. Beginning at 10 a.m. the current consumer scene will be discussed by panelists Una Abrahamson, editor, consumer affairs for Chatelaine Magazine, Helen Gagen, consumer advisor for Miracle Food Mart; and Anne Wanstall, food editor of **The Toronto Star;** with Fiona Nelson, vice-chairman of Toronto Board of Education as discussion leader Ontario NDP Leader Stephen Lewis will be the lunch time speaker. This program is open to the public.

OLE—SPANISH STYLE

Petah Tikva Anshe Castilla (The Sephardic Synagogue) Sisterhood is having their annual Spanish dance — Ole Flamenco on Saturday, Feb. 24, at the Associated Hebrew Schools on Bathurst St. Dance chairman Aliette Ponte tells us that the Sephardic Jews of northern Morocco believe that flamenco, the famous Spanish dance style, was developed and sustained by Sephardic Jews of Spain.

FOR STUDENTS IN ISRAEL

B'nai B'rith Hillel Foundation has issued the 1973 edition of **Opportunities in Israel for University Students,** a guide to college students interested in visiting or studying in Israel. The guide lists organizations and institutions there, credit and non-credit courses, travel options, accomodations and activities. It is available without charge from Hillel's department of Israel affairs.

FOR THE CHILDREN!

Rachel Chapter of Hadassah-WIZO is showing the children's movie **Willy Wonka and the Chocolate Factory** on Sunday, Feb. 25, at Seneca College, Minkler Auditorium, Finch Ave. E. There will be two showings — 10:30 a.m. and 2 p.m. Tickets may be purchased at the door and all proceeds are in aid of youth aliyah.

YOUNG WOMEN'S PROGRAM

The Young Women's Leadership, under the auspices of the Federation of Jewish Women's Organizations of Toronto, was founded 10 years ago to interest and activate young women in Toronto's community organizations. And the graduate program is designed to enrich their knowledge of the Jewish community. This year's program is focussing on **The Family Machine** in a series of four Tuesday afternoon meetings from Feb. 20 to March 13. Under discussion — children, youth, marriage and the aged, by personnel from Jewish Family and Child Service.

SINGLE PARENTS

The number of single-parent Jewish families — that are headed by the divorced or widowed — is increasing rapidly especially in the big cities. A survey taken five years ago of Jewish camps and community centres in New York showed that five per cent of their membership was made up of single-parent families. As of 1972 the figure had reached 45 per cent!

Hamilton CJO director takes new post

HAMILTON—"Thank you, Bill Stern."

The words have been echoing throughout the community these past few weeks as the former executive director of the Hamilton Council of Jewish Organizations has been recalled again and again from his new post as associate director of the United Jewish Welfare Fund of Buffalo, N.Y., to be honored for his outstanding contribution to the Hamilton Jewish community over more than 12 years.

The most recent occasion was at the annual general meeting of the Hamilton Jewish Federation, when Dr. Franklyn Shapiro, on behalf of the HJF, presented Stern with a wall clock and commemorative plaque.

In his response Stern commented that recognition is never one-sided and, typically, preferred to remember the contributions of others rather than his own.

Originally from Toronto, Bill came here in 1956 as director of activities for the Jewish Centre. When he left four years later, numerous new programs had been instituted, work with children, teenagers and adults vastly extended and his particular 'baby,' Camp Kadimah, the centre's summer day camp, doubled its membership of 75 and widely increased its range of activities.

He returned to Toronto in 1960 as director of social planning with the United Jewish Welfare Fund.

In 1963 it was back to Hamilton for Bill and as the new director of the CJO he set out to shape the community into an organization which would eventually be able to take care of its own needs.

"I have always held the theory that a good social worker works himself out of a job," he said. "Move in, get good volunteers, get them to take over."

His particular strength lies in his ability to discover a need, get the relevant facts and figures and then charm, cajole or otherwise persuade-but never browbeat-a competent group of volunteers to implement the findings and keep the project going.

"He is one of the most sensitive and responsive individuals I have ever come across," said Larry Enkin, who was closely associated with what has become known as the Enkin Report, which recommended separation of the CJO from the community centre. It was Bill who piloted this separation of church and state through to the establishment of the Hamilton Jewish Federation in 1972, a body which is now free to concern itself in the broadest terms with the needs of the community.

Bill Stern

The many projects which have been realized under Bill Stern's leadership bear witness to his own view of himself as a creative person: the growth of the annual campaign from $150,000 when he first took over, to close to $400,000 by the time he left; the development of Camp Kadimah from a centre-based operation to an open-air camp with its own country site; increased development of social services, with particular emphasis on the elderly; new and experimental programs for the young and the establishment of a Council on Jewish Education.

You are invited to attend the annual meeting of the **Eglinton Federal Liberal Association**
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. . . about people

When Toronto composer **Ben Steinberg** was commissioned by Congress to write an original composition of Jewish choral music, he chose to base his work on excerpts from Israeli poet Shin Shalom's **Yerushalayim.** The premier performance is set for Sunday, Feb. 25, and will be performed by the combined choirs of several synagogues and institutions under the direction of **Gordon Kushner.** The concert begins at 8 p.m. at Beth Tzedec Synagogue.

* * *

During her first visit to the U.S. since 1971, **Prime Minister Golda Meir** will be guest of honor at a UJA dinner, in New York, on March 5. The event is to be a tribute to Israel's 25th anniversary and of course to the PM herself. Leaders of all the Jewish federations and welfare funds as well as other major American Jewish organizations across the country are being invited.

* * *

Violin virtuoso **Maurice Solway** has turned his talents to a second and new career! He has become an actor and is starring in the Canadian-made film **The Violin** which can be viewed in various theatres about town. The film will also be distributed to schools in Canada and the U.S.

* * *

Heading up this year's Holocaust arrangements committee for the Central Region of Congress is **Paul Goldstein,** a recent arrival in Toronto from Montreal by way of Belgium.

Goldstein, who spent his youth in war-torn Europe, came to Canada at the age of 21. He is one of the founders of **Survivors of Nazi Oppression** in Montreal, eventually becoming the organization's national president. 1973 marks the 30th anniversary of the Warsaw Ghetto Uprising which will be commemorated on Sunday, April 29.

* * *

It will be a change of roles — from cantor to opera singer — for **Cantor Tibor Kelen** of B'nai Israel Beth David Congregation when he appears in the Toronto Symphony's Family Pops Concert series on Saturday, March 17. The Toronto tenor, along with soprano **Sylvia Saurette,** will be singing selections from Johann Strauss, Verdi, Puccini and Tchaikovsky. In fact, the program is being called **A Night at the Opera** and it takes place at Massey hall at 7:30 p.m. **Victor Feldbrill** will be conducting.

Aba Bayefsky

Toronto artist **Aba Bayefsky** and his wife were in New York last week for a reception hosted by Canadian Consul-General Bruce Rankin. The party was in honor of the showing of the artist's works — the first exhibit sponsored by the Ontario government outside the province. — which will be on display at the consulate-general until Feb. 23.

* * *

A one-hour TV special on Canadian poet **F.R. Scott** coming up on Channel 19 on Tuesday, Feb. 27, will be featuring some of his famous friends and colleagues — among them fellow poets **Leonard Cohen** and **Irving Layton,** and NDP leader **David Lewis.**

* * *

Elections of Note —

Frank Warner becomes president of the Council of Jewish Brotherhoods of Toronto at an installation breakfast on Sunday, Feb. 25, succeeding **Melville Olsberg.** He represents Beth Emeth Bais Yehuda Brotherhood, one of the Council's 18 affiliates of Orthodox, Conservative and Reform men's clubs. The breakfast is being hosted by Beth Torah Brotherhood and their **Rabbi Michael Celniker** is to be guest speaker.

Dr. B. Blackstein of Niagara Falls, Ont., and **Charles Kent** and **Dr. Allen Small** of Toronto have been elected national district vice-presidents for the Central Region of the Zionist Organization of Canada, which means they will automatically become members of the national executive.

Jack's back.

Jack Stork's many friends will be happy to know that his retirement is over – Jack's back in business.

Jack has been appointed Vice-President, and a Director, of Lease-Rite Corporation Inc., a newly formed auto leasing company.

Well known through his career in the poultry business, and as a sportsman associated with thoroughbred racing, Jack will now take charge of public relations for Lease-Rite.

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Esther and Irving Matlow

Husband and wife team leaders of major Zionist organizations

By PETER LANDORY

TORONTO-

Two of the major Zionist organizations in Toronto have come under the leadership of a husband and wife with the election of Irving Matlow to the presidency of the Toronto Zionist Council and the imminent ascendence of his wife Esther to the same position in Hadassah-WIZO.

Although not unprecedented, this situation is somewhat unusual, particularly in light of the sometimes strained relations between these two organizations.

Born and raised in Toronto, the Matlows have a long and productive history of involvement in the community and Zionist affairs.

It was a matter of duty, Irving Matlow felt, to go to Israel in 1948 as one of the Mahal fighters. It is this same sense of duty that has kept him so active here in many capacities.

"I met my husband when he returned from Israel in 1949 at a study group at Goel Tzedec Synagogue," Mrs. Matlow said. "My life became intertwined with his ideals due to the force of his convictions."

Since then the blonde mother of four has herself become a strong figure within the community. "After our honeymoon in Israel, I became immediately involved with Hadassah-WIZO. I felt that there was something real for me to do."

She has spent the last 14 years on the executive of this group, concerning herself primarily with programming and education. "I feel that a better informed member is a better member. We are deeply concerned with the response we elicit."

When asked what she felt of the role of the Jewish woman, she replied, "We are first and foremost wives and mothers. However today, with more leisure time, women do get restless and search for outside interests. It is here that the question arises-which way should we go? Even if a woman is interested as I am in the theatre and ballet, she should first make her commitment to the Jewish community.

"I cannot respect a woman who divorces herself from the community in an effort to find a new identity. When I am involved in the ballet it is as a Jewish woman first."

This sense of community spirit is evident also in the children, Anne, the oldest at 19, a second year arts student at the University of Toronto, and an avid pianist; Ruth, 17, interested in ballet; Elaine, 15, an outstanding member of Beth Tzedec's junior congregation and once it's first female president and David, 12, the youngest, still in attendance at the United Synagogue Day school.

"We cannot ignore primary Jewish education," said Irving Matlow, "this is our assurance of survival.

"We were brought up in a Zionist home where Israel and the whole renaissance was a part of daily life, a milieu of Jewish education, language and customs. Our teachers inspired us with a messianic picture of redemption. Thus we know our commitments, that one cannot shirk one's duty to the community."

Montreal Dateline

Robert Stanfield

Robert Stanfield, national leader of the Progressive Conservative Party, was the guest speaker at the 46th annual Temple Emanu-El brotherhood fellowship dinner last week. Dr. Roger Gaudry, rector of the University of Montreal, was presented with the Brotherhood Award of Merit for his distinguished service to the community.

A gala celebration, coinciding with Purim, will mark the 18th anniversary of the Beth Zion Congregation in Cote St. Luc. The event will culminate with a Gala-Ball scheduled for Sunday evening, March 25.

Morton Bessner, chairman of the Congress Committee on the Position of Jews in the Quebec Education System, and a former president of Herzl Health Centre, has been appointed by the Lieutenant-Governor to the island-wide Montreal School Council. Bessner represents the Jewish community on the council, which is composed of 17 English and French representatives from across the island.

Short-wave broadcasts from Israel in French and English are now beamed directly to North America. News and programs can be heard in English every day. The wavelengths used are: 33.3 and 25.10 metres for both transmissions and an additional wavelength of 31 metres at night. Listeners are requested to consult local directories for times, and the Israel Broadcasting Authority in Jerusalem would appreciate reception reports from listeners in Canada.

Sam Maislin

Sam Maislin has assumed the chairmanship of the March to Jerusalem, a 20-mile walk planned for April 15 to raise funds for projects in Israel during the country's 25th anniversary celebrations. Headed by a party of Jewish war veterans, the marchers will start at the Snowdon Y, walk through Cote St. Luc and then return to the Y.

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Yiddish anthology published for partially sighted

From Our Quebec Bureau

MONTREAL - A group of innovative B'nai B'rith women have published an anthology of Yiddish works in large print for the partially sighted - a book that is the first of its kind anywhere in the world.

The three women, Ida Berlin, Roslyn Schneidman, and Catherine Shiff, scoured every nation where a Jewish community flourishes in the hope of discovering large print Yiddish books for the group's 900 title mobile library.

Their efforts were baffled, so the three women decided to be the first group anywhere to publish a Yiddish language book for the nearly blind.

"It really started about five years ago," recalled Mrs. Berlin, "when Adeline Hyman, a wonderful old lady who is almost blind, formed the Quebec Aid for the Partially Sighted, and she asked B'nai B'rith Women to become involved in her project.

"Everywhere we went there was always a demand for large print books in Yiddish, especially from the elderly. It was then that Roslyn started to make inquiries in New York, Australia, South America, Europe and Israel for books," added Mrs. Shiff, who is also the B'nai B'rith adult education commissioner.

The mobile library, staffed by volunteers, drive books to homes as well as to large institutions. "But they also spend a few minutes chatting with our members, and the people really adore that," stated Mrs. Schneidman.

The anthology is called **Mir Zeinen Doh,** and means "We Are Here". The publication was made possible through a $4,000 Federal grant for multicultural activities.

From personal donations, the women managed to raise an additional $2,500 to secure publication of 1,000 copies.

The copies, report the three women, will not only be distributed in Montreal, but they are also destined for Jewish communities across Canada, and throughout the world.

Dr. Joseph Kage, executive vice-president of Jewish Immigrant Aid Services, and a noted 'Yiddishist' agreed to edit the anthology of short stories and poems.

The book even has an important secondary feature. Doctors are now using it in order to evaluate neural functions of Yiddish-speaking stroke victims.

Dr. Joseph Kage, editor of the large print Yiddish anthology, looks over the first copy from the printer. With him is Roslyn Schniedman and Catherine Shiff.(KAY)

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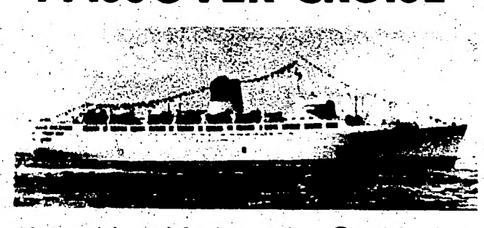
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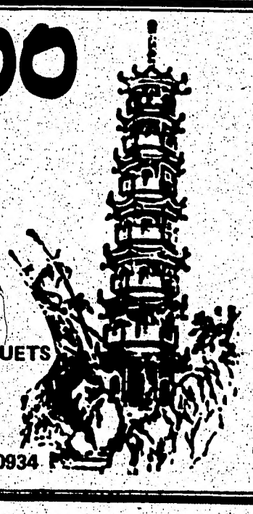

Briefs presented

Groups diverge over education

By PATRICIA RUCKER

TORONTO–

What kind of Jewish education deserves community support? This question came up almost immediately at a recent special meeting of the study committee of Jewish Education of the United Jewish Welfare Fund.

The members of the committee, headed by J. Sydney Midanik, had turned out on a sleety Sunday morning to hear briefs from groups as dissimilar as Beth Jacob High School for Girls, an Orthodox day school, and Holy Blossom Temple, Canada's largest Reform congregation.

Rabbi A. Stefansky, principal of Beth Jacob, made it clear that his school would welcome support on its own terms.

They would not consider sharing facilities with a less stringently Orthodox community high school, he explained, because "we are conditioning the individual to a certain way of life and influence that would be detrimental must be excluded."

Holy Blossom also insisted on ideological freedom. In their written brief, they based their right to financial support on the principal that "the community has responsibility for the Jewish education of the children in all denominations and ideological persuasions."

Claiming that schools presently receive support "on the basis of tradition, not logic," Jack Geller, former chairman of Holy Blossom's religious education committee, stated that "there is no community school, and the Orthodox do not have exclusive rights to funds."

Harry Wolfson, president of the U.J.W.F. and a committee member, replied that the criterion for support was not ideological but academic: a minimum standard of 10 hours of instruction a week.

His statement shifted the discussion back to the problems of setting goals and evaluating success in reaching them. In contrast to Rabbi Stefansky's certainty that his graduates remain committed to "the traditional Jewish identity transmitted to us from generations," Holy Blossom's brief indicated deep concern over an "identity crisis." In many cases, they find, they must develop "a bridge between the individual and his Jewish community."

Some practical ways of coping with problems of identity were suggested by Norman Ringel, a congregational school teacher, and by the Association of Orthodox Jewish Scientists. Ringel asked that less Hebrew grammar be taught and more "ahavas Yisroel," love of Israel, while the association pointed out that day high school students need better preparation for the challenges of a university environment.

In the face of such a diversity of opinions, the challenge for the committee is to anwer two questions raised by one of their members, lawyer David Newman.

"When does a school become a community school and when can it ask for community support? Who will decide what kind of Judaism should be propagated?"

If this special meeting is representative, they are listening to any organization or individual who has a serious answer.

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Book brings new approach to psychiatric role

book review

By BERNARD BASKIN

THE MAKING OF A PSYCHIATRIST by David S. Viscott, Musson Book Company. $10.25

A secretary to a psychiatrist once wailed: "If I'm early he thinks I'm overanxious, if I'm late he thinks I'm hostile, and if I'm on time he thinks I'm compulsive."

Evidently, the psychiatrist also has his problems. In addition to his lengthy training and the antagonism frequently displayed by other branches of medicine, there are the stale witticisms and the bores who at every opportunity engage in total recall.

The ideal psychiatrist should be a warm and intelligent person, interested in people, with a good marriage of his own and blessed with a number of fine children. Endowed with a broad cultural viewpoint, he should be aware of his shortcomings and able to combine technical training in diagnosis with successful treatment of mental illness. He should be disciplined enough to resist the temptations of "transference," the process by which a patient transfers to him feelings of affection and admiration; and mature enough to ward off hostility. Somehow he should be able to escape the sin of technical verbiage or gobbledegook and feel compassion for those isolated in hospitals and largely forgotten by the outside world. Manfully he must resist the easy road of pouring pills into patients or resorting too quickly to radical methods of treatment.

David Viscott appears to be aware of all the pitfalls. He is a doctor who believes that "psychiatry" is the relationship between two people the purpose of which is to make one more human. Moreover, he is a splendid natural writer who has been able to set down in a highly personal and dramatic fashion his three-year experience as a resident in a New England hospital; his own amusing, abortive psychoanalysis and his engrossing work in private practice.

His case histories are filled with vitality and excitement. The reader is at his side as he finally gets to the heart and mind of an 11-year-old boy through the medium of the game of checkers, as he discovers that the anti-Semitism of an opinionated patient is a camouflage for business fears and as he describes some of the tragic episodes that flow from mistreatment and ineptitude.

This is a revealing, helpful, many-sided book on a subject of incalculable importance. At the moment half the hospital beds in North America are filled with mental cases, of which half will remain for the rest of their lives. The burden on discouraged families, medical practitioners and the hapless tax payer is enormous. A new approach and understanding to the whole field of psychiatric treatment is necessary. Viscott's honest and ground-breaking report is one such step. In the end it may be that the discoveries of Freud and his followers may prove to be more decisive and far-reaching than the findings of Marx and Einstein.

Jewish festival of music, and art planned for Labor Day weekend

TORONTO—

A festival of Jewish music and art, similar in size to the highly successful Mariposa Festival, is being planned for the Toronto Islands on the Labor Day weekend, Sept. 2-3.

Lee Cline, technical producer of Mariposa, is acting as a consultant to the festival, said Rick Kardonne, CJN music critic and prime mover of the event. The Canadian Jewish Congress through its education and cultural affairs committee sponsored a study of the possibility of holding the event. It is anticipated the project will pay for itself through the sale of tickets.

Kardonne told The CJN the festival has already approached a number of artists asking them to appear at the minimum union scale rate. He said singer Theodore Bikel has promised to appear if he is in North America at the time and composer David Amram has expressed his willingness to lead a workshop concerning the Jewish influence on North American jazz.

Many cantors such as Holy Blossom's Sheldon Merel and religious scholarship foundations such as New York's Institute of Sephardi Studies have expressed interest in participating, Kardonne said.

Among other people invited are singer Elly Stone, composer Leonard Cohen and author Isaac Bashevis Singer. A number of Israeli performers will also be asked to appear.

The festival, which will feature a series of workshops during the afternoon and concerts in the evening, will be held on Centre Island. The city of Toronto has promised full co-operation, said Kardonne.

The total budget of the festival is estimated between $55,000 and $70,000, he said. Organizations and individuals will be asked to create a pool of funds to back the project. "I hope to see a serious interest by the various Canadian Jewish organizations in this project which could very easily become the largest Jewish cultural event ever held in the Diaspora," he declared.

CITY's Mosaic shows improvement after understandably slow start

CITY's Jewish show, Mosaic, appears to be recovering beautifully from its understandably slow start and is beginning to show some real polish.

Malka's professionalism, her ability to project charm and good looks in a relaxed way has helped others on the show to ease up and be more truly themselves. They have even been able to improvise a few **shtik** now that they feel more fully in control.

Leon Weinstein's wit and warmth are coming through more clearly now that he doesn't have to compete with a whole lineup of simultaneous hosts.

The performance in the control room has become slicker and surer although the camera occasionally still pans desperately searching for the right face.

Improvement is also evident in the simplified format. Instead of aping the Zionist Organization's **Shalom** show, with its emphasis on international news, Israel, Hebrew lessons and organizational activity, CITY is concentrating on interviews, music and discussion of current community issues.

This last week, Philip Frank, former violinist in Toscanini's orchestra played Jewish music while Cantor Sheldon Merel and Gordon Kushner discussed its history and contemporary meaning. Next week there will be a discussion on the role of the rabbi.

Mosaic, incidentally, deserves praise for the mature way these discussions have been staged and directed, providing an opportunity for communication instead of a slugfest.

Israeli Music Hall to appear in Toronto

The Grand Music Hall of Israel will appear at the O'Keefe Centre on Sunday, Feb. 18, Matinee 2 p.m. and evening at 8:00 p.m. - direct from a record-breaking engagement at the Felt Forum in New York. The popular musical company, directed by Jonathan Karmon and featuring Shoshana Damari, The Tal U'Matar, The Marganiot, Ariela and The Karmon Israeli Dancers round out a company of 36. Lydia Pinkus Ganay designed the costumes.

Produced by Hy Einhorn the show is an entirely new production of the musical.

The new Grand Music Hall of Israel, show is a diverse pagaiant of sights, sounds, music, songs and dance combining the cultural elements of Europe, Africa and Asia, representative of the various cultures that comprise the population of Israel.

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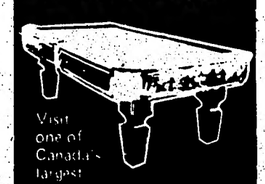
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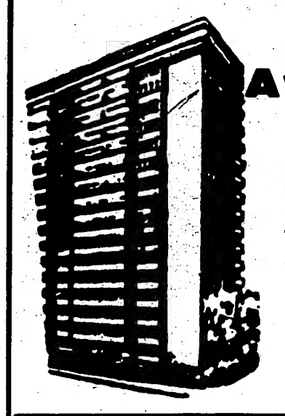

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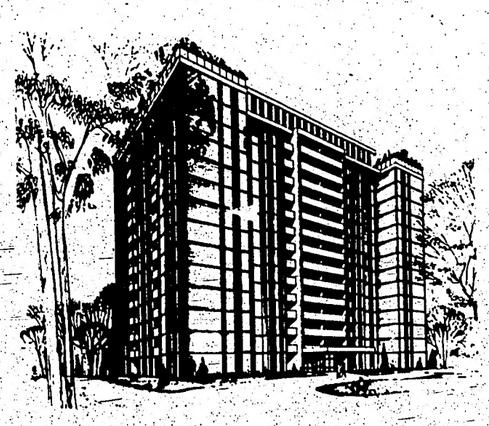

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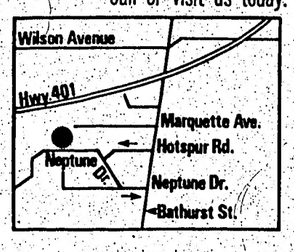

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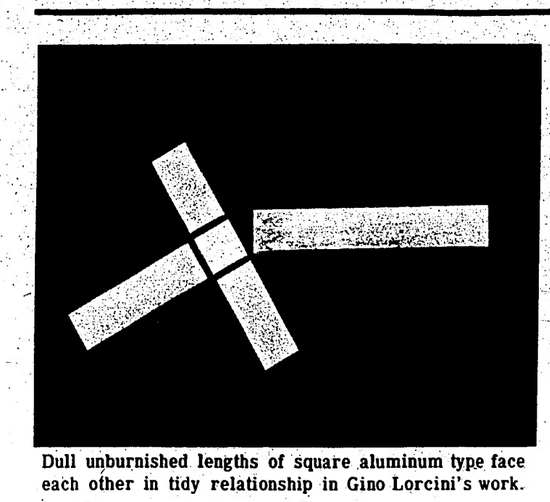

Dull unburnished lengths of square aluminum type face each other in tidy relationship in Gino Lorcini's work.

Lorcini does more with less and less

By MAX MANN

A gleaming square column of milled aluminum catches the light and becomes liquid and alive. Shining bronze columns, cut diagonally and reassembled, arch towards each other in delicate implied curves. Dull, unburnished lengths of square aluminum pipe face each other in tidy relationships.

Gino Lorcini, London artist in residence, in his current show at Marlborough Godard continues the subtle experiments with rectangular forms which have long absorbed him. Intrigued by the square form, Lorcini has imposed upon himself the severe limitation of never departing from it until he has exhausted its meaning for him.

In his earlier work, shiny rectangles of aluminum, arranged in patterns, were attached to plywood backings and hung from the wall. "I was using the reflective surface instead of color," Lorcini explained over a cup of coffee at the gallery. "From there I moved to sculpture which was highly polished and reflected its environment in a mirror like way.

"In the next stage I was moved to experiment with oblique rectilinear forms in low relief. Finally, I came out of the surface, squared up my widths and based my work on the squared cylinder."

Lorcini's latest work is both facilitated and inspired by a new milling machine which saves him hours of tedious hand work and provides him with a freedom he has seldom enjoyed before. Excited by his new work, he feels that it synthesizes all of his previous experience.

"The milling marks arc over the surface and produce that liquid quality," he said. "The column becomes almost a light source itself rather than directly reflective. Do you notice how the light changes and alters as you move around the piece?"

Lorcini is trying—and succeeding—in doing more and more with less and less. His sculpture has a quality of rightness and inevitability in spite of their seeming simplicity. With close viewing his work, which at first glance seems so geometric, pre-planned and rational, suddenly clicks into place and says something lyric and exciting.

Maple Leaf junket 'souless package'

By RICK KARDONNE

On the weekend of Jan. 13 and 14, CBC radio and TV presented the Maple Leaf Junket, at which dozens of European journalists and record distributors were exposed to a sampling of contemporary Canadian pop music. Among the groups who performed were Lighthouse, April Wine, Crowbar and the Perth County Conspiracy. Single singers including Anne Murray, Murray McLaughlin, Bruce Cockburn and Christopher Kearney.

With a few exceptions, notably the strong hard rock and zany lyrics of Crowbar and the gentle, childlike humor of the Perth County Conspiracy, the Canadian content program offered to the Europeans was a soulless, bland and melodically mediocre package sales pitch from the various local record company executives, which I have criticized in previous columns of mine for their pedestrian, superconservative musical and promotional attitudes.

Rick Kardonne

The overwhelming majority of Canadian record executives destroy originality in favor of a safe 'commercial' sound.

Moreover, I do not believe that the Maple Leaf Junket is an accurate sampling of the best music Canada has to offer. It is an accurate sampling of the "Bland is Beautiful" mentality of most of the Toronto recording execs who utilize the CBC as their vehicle for media presentation.

In the last three years, I have seen Canadian groups rise and then disappear that are as good as anything currently coming out of the United States. I specifically refer to Motherlode, the Peoples' Revolutionary Concert Band, Leather and Natural Gas. I continue to maintain that Robert Charlebois is probably the most original musician today in North America; that Stompin' Tom Connors is today's Woody Guthries, and that Gilles Vigneault is far superior as a singer-songwriter to either Cat Stevens or James Taylor. Sonny Greenwich remains one of the world's two top jazz guitarists (the other one being John McLaughlin) and Beverley Glenn Copeland, though uneven, retains that vital spark of originality.

The overwhelming majority of Canadian record executives, in their timid yet frantic drive for commercial success, destroy originality in favor of a pasteurized, safe, "commercial" sound, which, ironically, usually does not succeed south of the border (unless one panders to the most reactionary musical tastes of Nashville, which Anne Murray has successfully done). Initially good groups are homogenized into a provincial sameness. The most outstanding example of this homogenization process is Lighthouse. When this well-known big band was first assembled, they composed and performed some outstanding original pieces. Today, thanks to the "commercial" pop instincts of their record company, they have essentially become indistinguishable from all of the other colorless folk-rock groups on the scene-except that they have a brass section. Chilliwack was known as the Collectors, three years ago, they were another outstanding innovative group. Today, they have also been emasculated.

I have very high regards for Moe Koffman as a musician; I have been tremendously impressed by his free jazz CBC album cuts. His Bach album is cute but not at all original; I fear that it is the beginning of even him being eventually homogenized by the local record industry. The real purpose of an independent Canadian music industry must be to nurture and foster true musical originality that is so increasingly lacking from the American scene. The content of such events as the Maple Leaf Junket does not at all do this. Rather, it creates a backwater imitation of the worst aspects of American pop music (and none of the best aspects) which is bound to escape general popularity on this continent, let alone Europe.

Not as powerful as Creeps, Freeman's Battering Ram is extremely intriguing

By LYNN SLOTKIN

David Freeman's second play, **Battering Ram**, now at the Tarragon Theatre, is not as powerful or clear in purpose as his award-winning play, **Creeps**.

In **Creeps**, Freeman's purpose is crystal clear. He shows how society generally deals with cerebral palsy victims. Workshops are established where they pass the time doing menial, demoralizing work. They are treated like 'freaks' and are not intelligent human beings.

In **Battering Ram**, his purpose is vague; he hasn't quite zeroed in on what he wants to say.

Virgil, a paraplegic, has spent the last 17 years in a type of rehabilitation hospital. He finds the surroundings so oppressive that he contemplates suicide. At the last minute he panics, telephones a friend, Irene, a volunteer at the hospital. She not only talks him out of suicide, but convinces him to stay with her and her daughter, Nora until he decides what he wants to do.

It soon becomes apparent that Irene doesn't provide Virgil with a better emotional climate. She is a sexually fustrated widow; she drinks, and is insincere in her feelings towards Virgil. She occupies herself with him, as she occupied herself in the past with the handicapped, because it fills her time.

Nora is not very compassionate either. She tries encouraging Virgil in the beginning, but gives up easily when he turns a deaf ear to her. She becomes a harpy; a shrew and knowing that he too has sexual problems, she becomes a teasing seductress.

Virgil has given up. Instead of accepting his handicap and endeavoring to build a productive future, he rejects any hope of ever being productive again. Needing someone to encourage him, someone who is sincere and has faith in him, he is compelled to contend with Irene and Nora.

The cast under Bill Glassco's direction is by and large a good one. Patricia Hamilton is marvellous as the insincere, fluttery, coquettish Irene. Trudy Young is taunting, caustic and sneering as Nora.

Frank Moore as Virgil is successful in physically conveying the idea of a paraplegic, but he doesn't achieve the same success emotionally. He sustains one level of emotion almost all the time. There are no natural varying degrees of feeling.

Freeman's play poses interesting questions. Is Virgil really a battering ram, a device for breaking down walls, in this case the almost impenetrable walls of prejudice society puts between it and the handicapped? If so, is it logical to have society represented by such bleak characters as Irene and Nora? Is it logical to have the handicapped represented by a man who ignores his potential and a possibility of a better future?

As it stands, **Battering Ram** is extremely intriguing. Perhaps with more character development and a sharper focus the power that was seen in **Creeps** will come to **Battering Ram**. In any case, it is well worth the viewing.

Frank Moore and Trudy Young are two of the three featured players in Battering Ram at the Tarragon Theatre.

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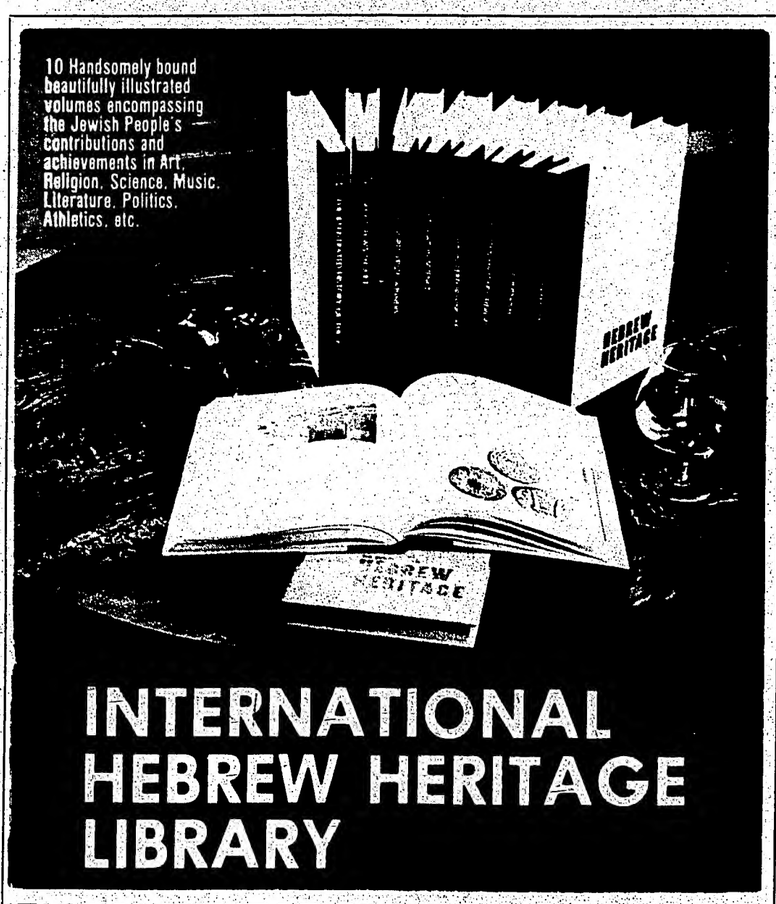
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